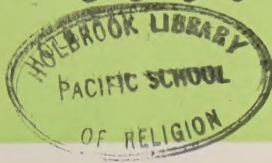


# *the Alliance Witness*



(FORMERLY THE ALLIANCE WEEKLY)

MARCH 25, 1959



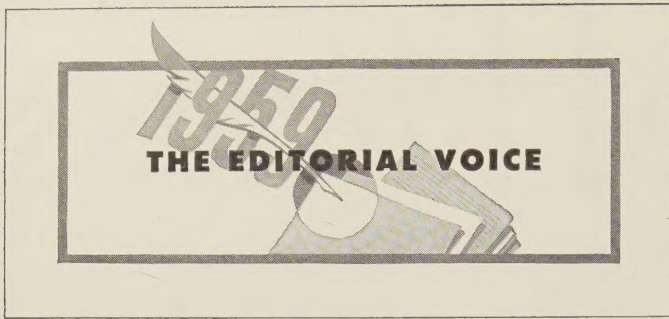
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EASTER JO

*In this issue*

ELOQUENT EMPTINESS . . . . . By William F. Bryan  
THE PEOPLE OF A HUNDRED VALLEYS . . . By Gordon Larson





## THE EASTER EMPHASIS

At the risk of sounding more than slightly repetitious, I want to urge again that we Christians look to our doctrinal emphases.

If we would know the power of truth we must emphasize it. Creedal truth is coal lying inert in the depths of the earth waiting release. Dig it out, shovel it into the combustion chamber of some huge engine, and the mighty energy that lay asleep for centuries will create light and heat and cause the machinery of a great factory to surge into productive action. The *theory* of coal never turned a wheel nor warmed a hearth. Power must be released to be made effective.

In the redemptive work of Christ three major epochs may be noted: His birth, His death and His subsequent elevation to the right hand of God. These are the three main pillars that uphold the temple of Christianity; upon them rest all the hopes of mankind, world without end. All else that He did takes its meaning from these three Godlike deeds.

It is imperative that we believe all these truths, but the big question is where to lay the emphasis. Which truth should, at a given time, receive the sharpest accent? We are exhorted to look unto Jesus, but where shall we look? Unto Jesus in the manger? on the cross? at the throne? These questions are far from academic. It is of great practical importance to us that we get the right answer.

Of course we must include in our total creed the manger, the cross and the throne. All that is symbolized by these three objects must be present to the gaze of faith; all is necessary to a proper understanding of the Christian evangel. No single tenet of our creed must be abandoned or even relaxed, for each is joined to the other by a living bond. But while all truth is at all times to be held inviolate, not every truth is to be at all times emphasized equally with every other. Our Lord indicated as much when He spoke of the faithful and wise steward who gave to his master's household "their portion of meat in due season."

Mary brought forth her first-born Son and wrapped Him in swaddling clothes and laid Him in a manger. Wise men came to worship, shepherds wondered and angels chanted of peace and good will towards men. All taken together this scene is so chastely beautiful, so winsome, so tender, that the like of it is not found anywhere in the literature of the world. It is not hard

to see why Christians have tended to place such emphasis upon the manger, the meek-eyed virgin and the Christ child. In certain Christian circles the major emphasis is made to fall upon the child in the manger. Why this is so is understandable, but the emphasis is nevertheless misplaced.

Christ was born that He might become a man and became a man that He might give His life a ransom for many. Neither the birth nor the dying were ends in themselves. As He was born to die, so did He die that He might atone, and rise that He might justify freely all who take refuge in Him. His birth and His death are history. His appearance at the mercy seat is not history past, but a present, continuing fact, to the instructed Christian the most glorious fact his trusting heart can entertain.

This Easter season might be a good time to get our emphases corrected. Let us remember that weakness lies at the manger, death at the cross and power at the throne. Our Christ is not in a manger. Indeed, New Testament theology nowhere presents the Christ child as an object of saving faith. The gospel that stops at the manger is another gospel and no good news at all. The church that still gathers around the manger can only be weak and misty-eyed, mistaking sentimentality for the power of the Holy Spirit.

As there is now no babe in the manger at Bethlehem so there is no man on the cross at Jerusalem. To worship the babe in the manger or the man on the cross is to reverse the redemptive processes of God and turn the clock back on His eternal purposes. Let the church place its major emphasis upon the cross and there can be only pessimism, gloom and fruitless remorse. Let a sick man die hugging a crucifix and what have we there? Two dead men in a bed, neither of which can help the other.

The glory of the Christian faith is that the Christ who died for our sins rose again for our justification. We should joyfully remember His birth and gratefully muse on His dying, but the crown of all our hopes is with Him at the Father's right hand.

Paul gloried in the cross and refused to preach anything except Christ and Him crucified, but to him the cross stood for the whole redemptive work of Christ. In his epistles Paul writes of the incarnation and the crucifixion, yet he stops not at the manger or the cross but constantly sweeps our thoughts on to the resurrection and upward to the ascension and the throne.

"All power is given unto me," said our risen Lord before He went up on high, and the first Christians believed Him and went forth to share His triumph. "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all."

Should the church shift her emphasis from the weakness of the manger and the death of the cross to the life and power of the enthroned Christ perhaps she might recapture her lost glory. It is worth a try.





GORDON'S GARDEN TOMB

"He is not here: for he is risen, as he said."

## Eloquent Emptiness

By REV. WILLIAM F. BRYAN

*"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. HE IS NOT HERE: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:2-6).*

THE angel's brief statement thrust an amazing truth upon the women who came to the tomb, a truth that is equally amazing to all who have occasion to hear or read the divine record.

The emptiness of Joseph's new tomb on this occasion was more eloquent and impressive than anything that could have been said. It was like the last great flourish of the symphony, or the last stroke of the artist. It perfected, confirmed and served as a proper climax to all that had preceded this event.

Even the angel of the Lord, who addressed the believing women, did not dare to say more. His coming was with great power and blinding light. He rolled the stone away and made access to the tomb of Jesus possible from without. He deliberately sat upon the stone which was supposed to hold the dead and honor

the Roman seal. He went further and invited the women into the tomb, saying simply, "He is not here: for he is risen, as he said." His concluding word is strangely significant, "Come, see the place where the Lord lay."

The Lord would have this practical reality grip our hearts. If the body of Christ had been in the tomb on this third day, all that had gone before would have been stripped of divine authority and all that followed would have been wrapped in a shroud of despair. The One who claimed to be the Messiah had insisted that He would rise again the third day.

Jesus' friends evidently forgot His claims, but it is interesting to note that His enemies did not. They were impressed more than believers may think. The embittered scribes and Pharisees went to Pilate with the

request that the sepulcher be made sure "lest his disciples come . . . and steal him away, and say unto the people, He is risen from the dead." They admitted that this would be a greater error than the first.

We are not out of order in asking the question, "Why did the angel invite the women to 'come, see the place where the Lord lay'?" Seeing certain things brings truth home with remarkable force. These women had known the Lord personally. They had witnessed the crucifixion. Death had confronted them in stark reality. Now it was necessary that the resurrection become just as definite. They were not prepared for further revelations and service until this had been settled once and for all.

As these humble believers stood in that cold, empty tomb, looking at the very place where the body of their crucified Messiah lay, what do you suppose they saw? Let us imagine that we can turn the calendar back two thousand years and stand with them.

The very presence of the angelic escort indicates the extreme importance of the experience. First, he would have us mark well the fact



that the resurrection was "as he said." Nothing is quite so effective in our lives as to witness personally the fulfillment of God's unfailing Word.

We begin by looking at an empty place where the body of our Lord lay, but an amazing thing happens. Our spiritual eyes begin to adjust to these strange surroundings and we are able to see many things. Now we understand that Calvary was not the end of a great religious leader and His unusual claims. It was the glorious fulfillment of a deliberate plan, and God has been vindicated. The office of the Messiah can no longer be doubted or His authority questioned. We are witnessing supernatural confirmation.

Now we understand the prophet Isaiah when he said: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all." Hallelujah! Now the full light falls upon the strange introduction of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world."

We are gripped with fear and great joy when the significance of the rent veil dawns upon us. We no longer need a priest, or an earthly

mediator; the perfect atonement is made, and any penitent sinner may press into the very presence of Him who overshadowed the mercy seat. How different our personal work and missionary vision would be if the practical reality of this revelation should possess us as it possessed those early believers.

Evidently Paul looked long and earnestly into the empty tomb before he launched into that famous discourse on the resurrection, saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." As the acorn bursts its tiny shell to eventually become the mighty oak, our Lord pushed the bars of death aside to become the full revelation of God to man, thus embracing every facet and phase of that divine revelation and giving to each the authority and seal of resurrection power.

For instance, Paul begins with the atonement and continues in this order: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Of course we are able to see much more than the women did that first morning, because we look back aided by the completed revelation of the New Testament.

The women knew He was risen *as He said*, but we may know (if we will) the fulfillment of His promise when He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." It is one thing to know that Christ was resurrected to intercede for us; it is quite another to know that He is our *life* abiding within us.

In spite of certain teaching to the contrary, the resurrection and the Pentecostal outpouring of the Holy Spirit are directly and closely related. All who will agree that deliverance from sin cannot be merited by the efforts of the sinner will be ready to accept the fact that no man can possibly merit the gift of the Holy Spirit. It is written: "He was delivered for our offences." Again, it is just as clearly stated that "having received of the Father the promise of the Holy Ghost, he hath shed

## From Calvary a Cry Was Heard

*From Calvary a cry was heard—*

*A bitter and heart-rending cry;  
My Saviour! every mournful word  
Bespoke Thy soul's deep agony.*

*A horror of great darkness fell  
On Thee, Thou spotless, holy One!  
And all the eager hosts of hell  
Conspired to tempt God's only Son.*

*The scourge, the thorns, the deep disgrace—*

*These Thou could'st bear, nor once repine;*

*But when Jehovah veiled His face,  
Unutterable pangs were Thine.*

*Let the dumb world its silence break;  
Let pealing anthems rend the sky;  
Awake, my sluggish soul, awake!  
He died, that we might never die.*

—HENRY K. OLIVER.



forth this, which ye now see and hear."

The penitent sinner looks back to the divine sacrifice for hope and deliverance. The hungry believer looks up to the reigning Lord and giver of the Holy Spirit. In both cases the resurrection is the divine seal of authority. "Come, see the place where the Lord lay."

Dr. Guignebert, of France, in *The History of Civilization*, said: "There would have been no Christianity if belief in the resurrection had not been founded and systematized." We have no means of determining what Dr. Guignebert's experience was, but there is no doubt about the soundness of his logic. If the resurrection never becomes more than a theory or a historical account to an individual, that individual will experience nothing more effective or lasting than the psychological release any sincere cultist might know.

If we consider "the place where the Lord lay" and will accept the fact that this resurrection and *everything else He has promised* will be exactly as He said, we are ready to place our eternal destiny into the hands of the resurrected One. When we make this personal commitment, the warmth, and power, and majesty of the living Christ become inexplicably precious.

No man can possibly grasp the sayings of Jesus until he has entered into the resurrected life. On one occasion, when comforting the disciples concerning the coming of the

(Continued on page 19)

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*the Alliance Witness*

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WHAT is the great and enduring message which the resurrection of Christ brings to the hearts of the people of God? Take the last two chapters in each of the Gospels, and you have a group of the most intensely human stories in the whole of the Bible—stories of weeping women and of the appearance of the risen Lord to them; stories of those who doubted—doubted for fear and doubted for joy. The story of a Sabbath evening walk, and of a mysterious Stranger joining and conversing with the two journeying disciples. He communed with them and warmed their hearts to the burning point.

The simplicity and certainty of the message is attested by the manner of the telling. The appearances of Christ to Peter, to Thomas, to Mary Magdalene, to the two disciples, then to the ten—each one answers to some variation in human needs.

Think of Christ's dealing with Peter. The message of the risen Christ comes first to the man who had failed and denied Him. "Tell Peter." Peter could make excuses for the rest of the disciples who had forsaken Him, but he could make no excuses for himself. It is all so human, Christ's love for Peter. "I wish to meet you, Peter, in the old trysting place on the shores of the lake."

Christ appeared to Thomas through his very doubts. He knew that Thomas had said: "Except I shall see in his hands the print of the nails, . . . and thrust my hand into his side, I will not believe." So that when the Lord met him, He said: "Reach hither thy hand, and thrust it into my side."

What is more human than the story of the frightened disciples barring the door of their upper chamber "for fear of the Jews," and Christ Himself passing through the closed doors and saying in the common speech of His day: "Do not be afraid. The very thing you fear cannot possibly reach you save by My permission." Again Christ appears to some of His disciples in the midst of their unsuccessful fishing, as though to say to them, "You cannot make a success, even of fishing, if you are not in touch with Me."

By J. STUART HOLDEN

*Not even speaking with angels could pierce Mary's sorrow or excite her heart . . . Only the Saviour Himself could bring joy, and with it a new relationship, a new responsibility . . .*

## When Christ Appeared to Mary Magdalene

But of all these stories throbbing with human interest, perhaps the most tender is that of Mary Magdalene. She was one who owed so much to Christ. She had been forgiven much, and her heart went out in deep devotion to her Lord. For two years past she had wandered up and down the country in His company ministering to Him of her substance, with her sisters, who had likewise been blessed of Him. It was her love for Him which took her to the sepulcher "when it was yet dark." It is like a woman to be watching in the night! She made her way to the tomb, only to find it empty. She met shining angels, but she was so brokenhearted that even angels did not cause her any wonderment or even excite in her heart a thrill. She had speech with angels, with whom she had never conversed before.

Think of Mary's vain quest of the dead Christ in the tomb. In her love she would minister to Him. She brought precious spices to embalm His body, and so to express the love of a crushed and broken heart. But even though love lent wings to her feet, it did not quicken her memory sufficiently to recall what Christ Himself had said with regard to His rising again. Nothing could have been clearer than that which Christ had taught His disciples concerning the fact that He would not be holden of death.

Yet love may be strong when faith

is feeble. And so it was with Mary Magdalene: "They have taken away my Lord, and I know not where they have laid him," she said. As though He could be holden either to death or to men!

Mary was so conscious of her own grief that she failed to recognize Him when He appeared to her in the garden. She thought Him to be the gardener. "If you have carried him away," she said, "tell me where you have put him" (Wey.). Then as He called her by name—"Mary"—she recognized Him and stretched out her hand in an impulse of affection to grasp Him.

And Jesus—oh, the dignity of it—drew Himself back as though to tell her that things had changed, that death had made a difference, that the experience of the resurrection had altered forever the things to which in the past she had been accustomed. But with His prohibition He gave her a word of hope: "Touch Me not. I am risen from the dead. Worship Me in spirit and truth. Touch Me with the hands of faith. Thou canst not touch Me now, for I am not yet ascended to My Father. Meanwhile I am near enough to satisfy and remote enough to appall."

There are three things in this word of Jesus to Mary by which we may test our lives.

A new relationship was inaugurated on that first resurrection morning. "I ascend unto my Father, and your Father; and to my God, and



your God." This was the message that Mary was to take to His "brethren." Christ had never called them "brethren" before. During His lifetime on earth He had called them "servants" and later He had called them "friends." But not until after the resurrection did He call them "brethren." It did not mean that there was a change in them, but rather that there was a change in Him. He had passed through man's deepest sorrow. He had drunk of the cup which we must all sooner or later drink. And now He was their "Brother." It was not until after He had passed through the experience of death and had risen from the dead triumphant that He said: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." What did it mean? Surely this: "All that God has been to Me, He is now going to be to you." We are His brethren; God is our Father.

Secondly, *a new reverence was inspired.* "Touch me not," He said to Mary. He rebuked her devotion to that which was merely partial by a declaration of that which was eternal and abiding. It may be sentimentalism which seeks to touch Him. It may be emotion, unregulated by effort, which seeks to grasp Him. What is the present-day significance of all this? Is it not true that on the part of many people there is a great deal of devotion to that which is old, simply because there attaches to it the sanctity of age? But divinity defies definition.

Thirdly, *a new responsibility was imputed.* "Go tell my brethren." Service is at once the outcome and proof of our knowledge of the risen Lord. The man who has once seen Him cannot but speed to make Him known. Christ is greater than all our creeds and religious systems, the One who fills heaven and earth.

A young Chinese Christian was traveling from China to America to study at one of the universities. A fellow passenger noticed him reading his Bible on the deck of the steamer. Beginning to converse with him, he attempted to plant in his mind suggestions of doubt, though he added: "I would not, of course, like to disturb your faith in Christ." The young Chinese student replied:

"Sir, if you could disturb my faith in Christ He would not be a big enough Saviour for me!"

Christ is greater than all our thoughts and imaginations concerning Him. He is greater than all the opposing forces which are arrayed against us. Receive Him, the risen Christ, in the new relationship He offers. Reverence Him, as only faith and love, responsive and obedient, can do. Respond to His command, "Go and tell." And you will meet the risen Christ alongside some broken heart and in some sickroom. You will meet the risen Christ as you walk along the street. Seek to tell those whom He calls His brothers and sisters that He is risen from the dead, that He desires to save and to bless them. ♦ ♦ ♦

## Christ the Lord Is Risen

*Christ the Lord is risen again,  
Christ hath broken every chain;  
Hark! angelic voices cry,  
Singing evermore on high,  
Hallelujah! praise the Lord!*

*He who gave for us His life,  
Who for us endured the strife,  
Is our Paschal Lamb today!  
We, too, sing for joy, and say,  
Hallelujah! praise the Lord!*

*He who bore all pain and loss,  
Comfortless, upon the cross,  
Lives in glory now on high,  
Pleads for us and hears our cry;  
Hallelujah! praise the Lord!*

*Now He bids us tell abroad  
How the lost may be restored,  
How the penitent forgiven,  
How we, too, may enter heaven!  
Hallelujah! praise the Lord!*

—M. WEISSE.

## The Uses of Affliction

By SAMUEL RUTHERFORD

To you who are in trouble there are some chapters, some particular promises in the Word of God, made in a most especial manner, which should never have been yours, so as they now are, if you had your portion in this life as others have.

Therefore, all the comforts, promises and mercies which God offereth to the afflicted are as so many love letters written to you. Take them to you and claim your right, and be not robbed. It is no small comfort that God hath written some Scriptures to you which He hath not written to others: you seem rather, in this, to be envied than pitied.

I am taught in this ill weather to go on the lee side of Christ, and to put Him in between me and the storm. I thank God I walk on the sunny side of the brae.

He hath made all His promises good to me. . . . I would not exchange my bonds with the plastered joys of this whole world. It hath pleased Him to make a sinner, the like of me, an ordinary banqueter in His house of wine, with that royal, princely One, Christ Jesus. O what weighing! O what telling is in His love! How sweet must He be when

that black and burdensome tree, His own cross, is so perfumed with joy and gladness!

O what owe I to the file, to the hammer, to the furnace of my Lord Jesus! Grace tried is better than grace, and it is more than grace: it is glory in its infancy. Who knoweth the truth of grace without a trial? And how soon would faith freeze without a cross! How many dumb crosses have been laid upon my back that had never a tongue to speak the sweetness of Christ as this hath! When Christ blesseth His own crosses with a tongue, they breathe out Christ's love, wisdom, kindness and care of us. Why should I start at the plow of my Lord, that maketh deep furrows in my soul? I know that He is no idle husbandman; He purposeth a cross.

I find that my extremity hath sharpened the edge of His love and kindness, so that He seemeth to desire new ways of expressing the sweetness of His love to my soul. Suffering for Christ is the very element wherein Christ's love liveth and exerciseth itself in casting out flames of fire and sparks of heat to warm such a frozen heart as I have.





*Delegates to the 1919 Council wanted another song by the Preachers Chorus before leaving Toccoa, Ga. Dr. Brown stood on the baggage wagon to direct the group.*

## The Preachers Chorus Celebrates Forty Years

*General Council, Buffalo, N. Y., May 13-18*

PROBABLY no other feature of the General Council contributes more to the spiritual tone of the public meetings than the Preachers Chorus. Under the direction of Dr. R. R. Brown, their sensitive interpretation of the old hymns and loved gospel songs often incites a spontaneous chorus of praise in the congregation, and their singing of missionary hymns seems actually to bring before the audience those millions who are "calling us to come."

The Preachers Chorus this year celebrates its fortieth anniversary. Yet what is now an "institution" of the Council was not planned or organized, it just grew. It began at the 1919 Council in Toccoa Falls, Georgia, where Mr. Ulysses Lewis, Vice-President of the Society, Mr. David J. Fant, Sr., the late Dr. R. A. Forrest and others extended warm and gracious Southern hospitality to about 250 delegates and friends.

Instead of a missionary rally on Sunday afternoon the Council was invited to unite with a safety meeting of the Southern Railroad, and the committee in charge requested Dr. Brown to prepare a musical program. Knowing that railroad men would like to hear a group of men

sing, Dr. Brown asked for volunteers for a chorus. Fifty men responded, and they presented their first program on Sunday afternoon, May 18.

It was far from a professional performance, says Dr. Brown, but the men sang from their hearts and their message reached the people. One of the most enthusiastic singers in that first group was Rev. E. J. Richards. Rev. W. F. Smalley, the Bosworth Brothers, Rev. Frank Wyre, Rev. C. E. Eicher, Rev. J. T. Jones, Rev. J. H. Stumpf and other well-known workers participated.

The chorus so captured the people that at the conclusion of Council, as the delegates prepared to board the train, there were requests for more music. Dr. Brown stood on a baggage cart and directed the group in informal singing of "just one more." Since that time, except for "emergency" Councils during the war and one (1924) which Dr. Brown could not attend, the Preachers Chorus has ministered annually.

In addition to the thorough planning Dr. Brown gives to this ministry before the Council meeting (he usually prepares a special arrangement of the Council theme), he and the members of the chorus spend

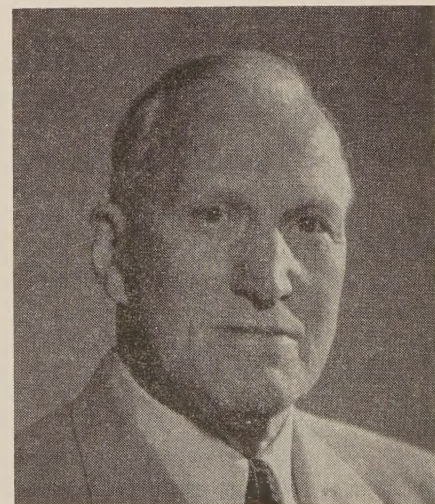
many hours in practice during the Council, often fitting these periods into those extremely rare times when there are no other meetings—late at night or early in the morning.

Membership is not closed. All male delegates who can sing are invited to "join." Though the majority have not had formal training, under the tireless and enthusiastic leadership of Dr. Brown and the anointing of the Holy Spirit they add greatly to the inspiration of the services. Some of their most appreciated renditions include "The Unveiled Christ," "Come, Ye Disconsolate," "Blessed Assurance," and "Lord, Send Me There."

In recent years the chorus has ministered at a pre-Council meeting in the local Alliance church. This year it has been invited to Hamilton, Ontario, just seventy-two miles from Buffalo, for a service on Tuesday evening, May 12. The pastor of Delta Tabernacle, Rev. Ralph Uhlinger, and the congregation have invited the chorus to be their guests overnight. Should a sufficient number of the members inform Dr. Brown they can be present for this service, the first rehearsal will be held in Delta Tabernacle at two o'clock on Tuesday afternoon. The next rehearsal will be on Wednesday, May 13, at 10:00 A. M. in the First Presbyterian Church in Buffalo, where Council sessions will be held.

Dr. Brown would appreciate hearing from all who can participate this year during Council or at the pre-Council meeting. Kindly write him at 2006 Douglas Street, Omaha 2, Nebraska.

*Dr. R. R. Brown, founder and director*





# Pastors: Feed the Elders

By HELEN R. DAVIS

ELDERS cannot teach the flock of God if they have not been taught. Elders cannot feed the flock of God unless they are given the opportunity of doing so. Elders will not even try to care for the flock scripturally unless they are encouraged, perhaps even pushed, to do so.

It is a wonderful thing to be called the child of God and an honor to be called to His ministry. Paul had deep appreciation for this holy responsibility and he expressed it in writing to Timothy: "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

Were ministers of God more alert to the Biblical pattern there would be no lack of able teachers among God's lay elders today. The lay elders in turn would be feeding the flock of God. The neglect is threefold and we need to take a look at ourselves.

Elders are not always chosen according to the Word of God (1 Tim. 3); pastors are not always trained to be able teachers of the Word of God, and increasingly pastors are assuming a place of authority over the elders and the flock of God which is unscriptural and which resembles closely the sin of the Nicolaitans, that which God hates.

It would require considerable personal adjustment and much spiritual stamina for a pastor to walk into a new pulpit where all the elders were powerfully feeding the flock of God under the instruction of the Holy Spirit, both individually and in classes; where every elder had scriptural control of his own dear family; where each elder was prepared and ready to assume pastoral responsibilities, even to delivering the Sunday morning sermon if the situation required, and where each elder was found to be faithfully wearing the armor of God, zealous for good works, bearing abundant fruit and having an unblamable

reputation. This is not a picture of heaven, but these are God's requirements, definite and practical for the earthly scene where elders operate.

Elders might be disposed to stay closer to their home base if the pastors took the place God gave to them and were abiding obediently according to their calling in the Word. It is particularly unfortunate that some training schools give emphasis to the importance of a pastor's headship over a congregation. They almost appear to be encouraging absolute monarchy to the exclusion of individual growth and development among the laymen.

According to the Scriptures, a pastor is to entreat an elder as a father (1 Tim. 5:1); to give proper recognition to elders (1 Tim. 5:17), and to teach the elders that they might teach others (2 Tim. 2:2). If the elders have not been taught to handle the Word of God in doctrinal teaching and corrective reproof aimed at producing Biblical righteousness, they certainly will not be able to feed the flock in these things.

They also must be given many opportunities for teaching the flock and be encouraged to do so. They must be taught to the point of excellence, to adeptness, in scriptural discernment and in the ability to divide rightly the Word of God. Otherwise they will have no confidence



*In THE ALLIANCE WITNESS for February 11 an article by Paul Geymonat on the responsibilities of elders appeared under the title, "Elders: Feed the Flock." Mrs. Davis believes that elders first must be made.*

*Mrs. Davis, whose home is in Milwaukee, was a professor in the University of Wisconsin. Taking an active part in getting a church started which is now four years old, she has had personal experience with the problem of which she writes. Some of our readers will remember the article by Mrs. Davis on winning Catholics to Christ (April 9, 1958).*

and will shun their responsibilities. They must be taught how to listen to the Holy Spirit and how to use effectively the sword of His Word. Christ's laymen are potential gems for His glory, but they cannot shine until they have been cut and polished by the Word of God.

Awaken from your slumbers, men of God, elders and pastors alike! Die to your egos, to your desire to make a name for yourselves. God has appointed you mighty men through whom He desires to achieve results worthy of His name. He cannot make strong elders, except you pastors do the job in His stead. Jesus spent three years in constant teaching, exhorting, admonishing and loving those He intended to use.

The instrument is nothing without the touch of the artist. Some few artists are born, but the road to perfection is difficult. It is one of hard work and diligent practice. Good elders are made, not born, and it is the task of the pastor to develop his men into stalwarts for Christ. If men are not functioning in a church according to the Scriptures, the church is unstable.

Take heed to yourself, first, pastor, and then to all the flock of God (Acts 20:28). Neglect not this great charge. Stir up the gift of God which is in God's men, and cultivate teachers that they may teach the flock of God. You will be constantly teaching yourself out of a job, but your job will become an exalted position "in Christ" and it will never end, for with such a scriptural program as this there will always be new babes which will require new spiritual parents, new teachers, even new elders.

God's plan for us is that we should decrease as He increases. When this is happening both in the pulpit and among the elders great glory will come to the Saviour. This is the way it is intended to be. ♦ ♦ ♦





DAVID R. ENLOW, Editor

## AT HOME

**Theological conference at Wheaton College:** Wheaton College's Graduate School is sponsoring the ninth annual theological conference on the Wheaton campus April 20. Dr. Steven Barabas, professor of theology, is chairman of arrangements. The conference is open to pastors, teachers, and laymen. Theme for this year's program is "Preaching for Results." Visiting lecturers will be Dr. A. W. Tozer and Dr. Joseph C. Macauley.

**Business firms award Wheaton grants:** A grant of \$2,500 was awarded the Wheaton College chemistry department by the Du Pont Company, of Wilmington, Del. Also a supplementary grant of \$1,500 was given to the college for the 1959-60 school year. The Association of College and Research Libraries, distributing grants from Remington-Rand Company, gave a \$300 cash gift to the Wheaton College library.

**Boston church celebrates 150th anniversary:** Famed Park Street Church (Congregational), in Boston, Mass., celebrated its 150th anniversary on February 27. The church was founded in the home of William Thurston on February 27, 1809, by twenty-six persons. A missionary church from the beginning (it was from this church that the Sandwich Islands church was organized and the first missionaries sent to Hawaii), the congregation of 2,200 now supports 121 missionaries in 50 countries. More than half of its \$500,000 annual budget goes to missions. Dr. Harold J. Ockenga has been pastor since 1936. Sesquicentennial events are being planned throughout the year.

## ABROAD

**Protestants parade in Nicaragua:** The first Protestant parade in the history of Nicaragua was conducted through the streets of Managua as a part of the fifth Biannual Congress of the Central American Mission. The parade was more than twelve blocks long and attendance was estimated at 12,000 to 15,000.

**Paris Lutherans celebrate anniversary:** The 150th anniversary of the establishment of the first Lutheran consistory in Paris, by official decree of Napoleon Bonaparte, is being celebrated this year by the 15,000-member Lutheran Church of Paris. Today Lutherans in Paris and its vicinity have twenty-three parishes.

**Wyrzten broadcast in Brazil:** World Gospel Crusades reports that Jack Wyrzten, director of Word of Life, is sponsoring a nation-wide broadcast in Brazil. Light of Life Bible Correspondence lessons are offered free to those writing in. After the first broadcast 200 students enrolled, and hundreds more have since completed the course.

**Cuban crisis and Bible distribution:** An increased program of Scripture distribution to reach homes without Bibles in Cuba has been announced by the Cuban Home Bible League. During the past two months thousands of copies of the Scriptures have been placed among members of the rebel army. A fertile field for the sowing of the Word has also been found among supporters of the Baptista regime who are now jailed and waiting sentence.

## THE PRESS

**Three books prepared in Italian:** The Conservative Baptist Foreign Missions Society is preparing three books for publication in Italy: *Peace with God*, by Billy Graham; *Immortality*, by Loraine Boettner, and Halley's *Bible Handbook*.

**New boys' magazine announced:** *Venture*, a magazine for boys and young men, is soon to be launched as an official publication of Christian Service Brigade. Described as "distinctly a Christian periodical with strong adventure and boy appeal," the monthly magazine will include fiction, Brigade program ideas, photo features and news of Brigade events. A special introductory summer issue of *Venture* will be released in May, 1959. Regular subscription copies are to be published in the fall of 1959.

**Plan new quarterly magazine in Spanish:** *Certeza* is the name selected for a new quarterly magazine in Spanish aimed at university students and professional men and scheduled to appear in April. This announcement was made by C. Stacey Woods, general secretary of the International Fellowship of Evangelical Students, upon his return from a recent trip to South America and the Caribbean area.

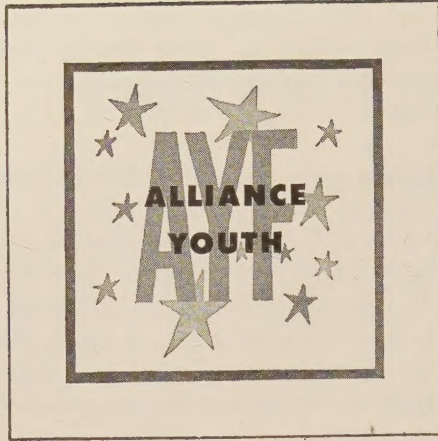
## PEOPLE

**Action office editor honored:** Miss Verda Bloomhuff, office editor of *United Evangelical Action* magazine for the past thirteen years, is listed in the first edition of *Who's Who of American Women*.

## PEOPLE SAY

**Dr. James W. Clarke, of Princeton Theological Seminary:** "The Church must again become prophetic because of the moral decline of political science, the resurrected barbarisms that are shouldering their way through the world and the submission of the Church too often to secular adjudication. . . . The trouble with too many clergy is that we do not get excited about the things that ought to excite us."





WELDON B. BLACKFORD, Editor

## Reaction to an Empty Tomb

The little publication named *Now* carried the story of a man who was disappointed over an empty tomb.

It is the story of the American literary critic, Calvin Hoffman, who believed that Christopher Marlowe wrote the plays attributed to William Shakespeare. He was convinced that if the tomb containing Marlowe's body was opened, it would contain the manuscripts of some of Shakespeare's plays or some other evidence to confirm his beliefs.

He set about securing permission to open the 300-year-old tomb belonging to the Walsingham family. The tomb is in the Anglican Church of St. Nicholas in Chislehurst, England.

Hoffman succeeded in securing the permission from a church court and from Major John Marsham Townsend, owner of the Scadbury Chapel in St. Nicholas. He traveled from New York to Chislehurst, twenty miles south of London. The tomb was opened and searched, but not a scrap of evidence did it contain.

Needless to say, Calvin Hoffman was keenly disappointed, but he still maintained that Marlowe wrote all that goes under the name of Shakespeare.

Young people are not disappointed when they come to the empty tomb of Jesus. He has left us evidence, the Holy Scriptures, which forever

furnish the Christian with "many infallible proofs."

It was very difficult to persuade some of the young men in a certain village concerning the resurrection of Jesus. They met the godly old man who was deacon in the village church and proceeded to interrogate him on the matter. The old man responded to their chiding with a calm and firm reply by stating, "I know my Lord is living, for I just spoke to Him this morning."

Let us consider the joy in discovering the empty tomb.

*There is the joy of discovering a new life*—a resurrected life! This resurrected life of our Lord is imparted to those who believe and receive Him as their Saviour. Listen to the words of our Lord to Martha: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25, 26).

*There is the joy of discovering a new and living way.* The resurrection of Jesus, evidenced by an empty tomb, offers a new and glorious way into the very presence of our God: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19, 20).

*There is the joy of discovering new*

things. His resurrection, which made that tomb empty, makes all things new in the lives of those who experience the resurrection power of Christ: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Disappointed in the tomb on Easter Day? Never! This is the glorious message, "He is not here, but is risen."

## Light on the Word

"And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes."

A teacher with a modern trend of thought had related this text to her boys and girls and had told them in her own words the story of Jesus feeding the multitude with the five barley loaves and the two small fish. After she had told this beautiful story, she explained, "Of course, children, we understand that the Bible doesn't actually mean that Jesus made this little boy's lunch feed all this great crowd of thousands of people. That would be an absolute impossibility. I think that Jesus had so taught and interested the people that they really were not hungry. They lost all their desire for food, and everyone, even the children, went home satisfied. They just didn't want to eat."

To one little girl in the class this did not sound just right. She could not get it through her tiny brain, so she raised her hand and asked, "But, teacher, if that is true, what was it that filled the twelve baskets that were left over and gathered up by the disciples after everyone had eaten all he wanted?" The teacher could not answer the child.

Wouldn't it have been wonderful to have been the lad who gave his lunch to the Master that day? He didn't lose a thing by giving, but I imagine he went home with a satisfied feeling.

One teacher telling the story to her class of boys and girls asked what they thought might have happened had the lad refused to give Jesus his lunch. Little Margaret said, "His lunch would have squinched up and squinched up till there wouldn't have been nothing for nobody."

CHRISTIAN RECORD.





G. LARSON

*Mrs. Larson and children welcomed by Ilaga Valley tribesmen. Despite their warlike spears and bows, they are now most friendly.*

## God Moves Upon The People of a Hundred Valleys

By REV. GORDON LARSON

THE Ilaga Valley is located halfway between the Wissel Lakes to the west and the Grand Valley of the Baliem to the east. It forms a kind of hub of a wheel of valleys, the rivers of which are like spokes running especially to the north and east, and also to the west and south.

The total area, in contrast to the broad Baliem Valley and somewhat level marshy areas surrounding the Wissel Lakes, is divided into many valleys. We call it the "area of a hundred valleys."

The population of a valley may be 100 to 10,000 people. The total population, including members of the Dani, Uhunduni, Ndauwa, Dem and parts of the Moni tribes, is about 50,000. (This does not include those members of the Dani tribe for which we as a Mission are not responsible. Those living in the Nogolo Valley are in the area of the Union Fellowship Mission, and those in the North Baliem area are nearer the Australian Baptist missionaries.)

Before 1956 this "area of a hundred valleys" seemed to the missionary almost impenetrable. Except for the Ilaga Valley, sites suitable for airstrips were at a premium, and even the site tentatively selected at that time in the Ilaga was questioned. In 1954 Don Gibbons and I, while making a thirty-day survey trek through the Ilaga and Beoga valleys, were molested and robbed by a party of Dani and Uhunduni tribesmen. This incident not only involved the missionary as a cause for warfare among the Ilaga tribesmen, but Moni and Kapauku tribesmen who were carriers on this trek became involved as well. The result was that for two years it was impossible for any missionary to enter the Ilaga Valley. War literally raged from valley to valley and carriers could not be hired to re-enter.

In 1956 another attempt was made to penetrate the Ilaga Valley. Don and I traveled eastward from Homejo, the central station among the

Moni tribesmen. To our dismay we could get no farther than five days' journey, or about halfway between the Moni and Dani areas. A group of Danis living on the edge of Moni country (in the upper Kemandora Valley) permitted us to camp outside their village for the month we were detained. The only word we heard while we waited was "war."

We were desperate, but with the help of some of the Kapauku Bible school students we started on, though with insufficient supplies. Passing over the 11,000-foot uninhabited plateau north of the snow-capped Carstenz mountain peaks, we approached our goal. How would the Danis and Uhundunis, who two years before had robbed us, receive us now? We prayed and advanced in the name of the Lord. He had assured each of us previously and on separate occasions that the Ilaga Valley would be opened. In September of 1956 the promise of the Lord was fulfilled.



*Mr. Larson writes that first contacts with the Ilaga Danis (also called "Lanis") was in the Moni area. Missionaries at Homejo observed them as they came in groups as large as 150 at a time to get salt at the wells in that vicinity. Some of them had to walk for twenty days to reach Homejo.*

*The Ilaga Danis appeared physically stronger, culturally more advanced and, in terms of warfare, fiercer than their Moni or Kapauku neighbors to the west. They made many demands upon both the Moni tribesmen and upon the missionaries. The missionaries locked their chicken houses, storage places and schoolrooms, and the Moni village headmen set a guard over the sweet potato patches by night when Ilaga Danis arrived.*

*Their mass response to the gospel involves at least one thousand Danis. Groups in all parts of this area are appealing to the missionaries to come and teach them. By the time this article appears hundreds more will likely have made a confession of Christ.*

When we reached the Ilaga Valley the Dani and Uhunduni tribesmen danced round and round, shouting and screaming. At first we were not sure whether they were friendly or intended to attack us. The first thing they asked was that we "examine their souls with our cameras." We wondered what might be their motive. Actually, the word in both Dani and Moni for taking a picture also means "to design, draw, create, examine, test." We concluded that they were anxious to clear themselves of having participated in the attack made on us two years before. Apparently none of them had been among the molesters—at least the pictures we took did not reveal them to us!

We immediately engaged them to work on the airstrip. The Danis, true to their reputation for being strong and aggressive, worked industriously. Together with the Uhunduni tribesmen they came in groups of several hundred laborers for a period of about six months. The airstrip was finally ready for a landing in February of 1957, and in March our families were settled in the Ilaga.

Soon after work on the airstrip began three Dani chieftains came to us with such questions as these: Who is Jesus? When do you expect Him to come? Do you mean He can give us life that will last on and on?

Two of these chieftains were among those who recently took the lead in burning fetishes and charms. Their names are Opálalok (pronounced *Oh-ból-ko-lauk*) and Nókogi (*No-go-ngee*). Opálalok, the more powerful of the two, used to stay after services on Sunday to discuss with us at great length the implications involved in breaking from his

former "securities." He was concerned about: spirit appeasement, especially by means of killing pigs; charm magic to gain wealth, subdue sickness and overcome the worms that consume the sweet potato crop; sorcery, performed mostly by the women to bring revenge on a husband's enemies; reliance on fetishes, especially on the war fetishes that claim the spirit and power of one's warrior ancestor. Today these "securities" for many Danis are but ashes and dust and their confidence

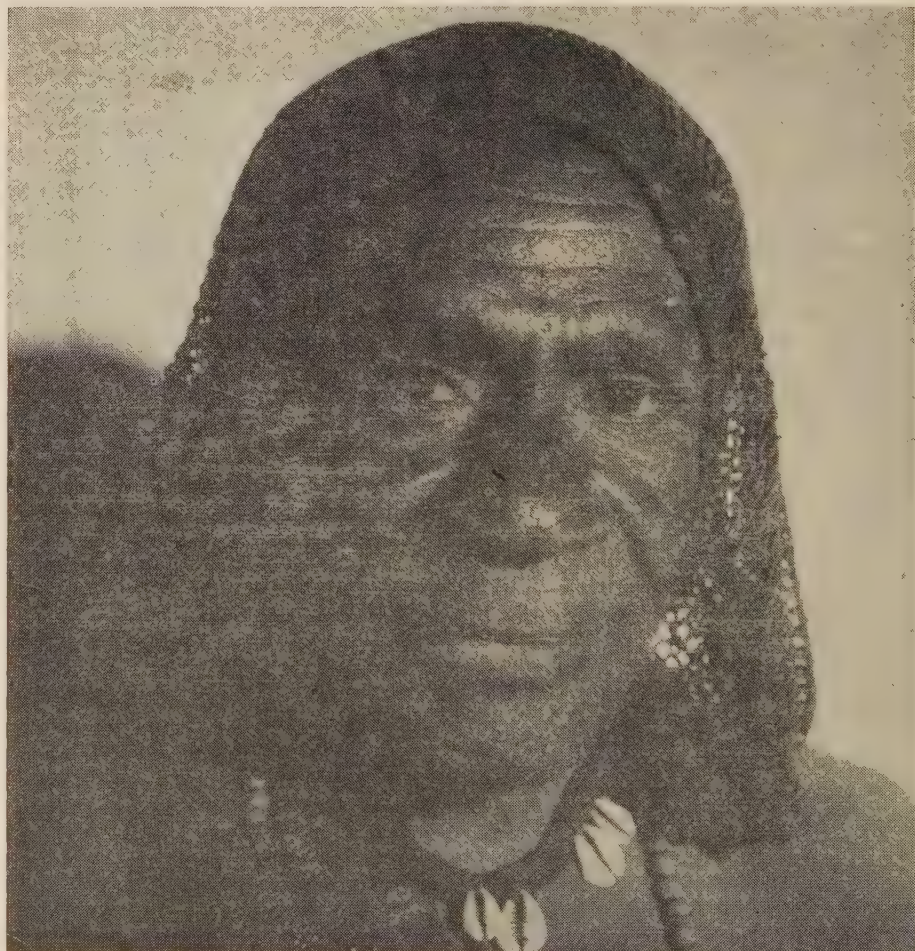
is turned toward the One who alone subdues and conquers.

Just before we left on furlough (July, 1957) a group from the upper Ilaga Valley asked us whether Jesus would come while we were at our home in America. At that time a number of Uhundunis had already taken their stand for the Lord and burned their fetishes and charms and were showing every evidence of following the Lord devotedly. Seeing this the Danis had become concerned about their own spiritual welfare. Yet they were sufficiently divided in heart to keep from stepping forth in simple trust in the Lord. The chieftain of that group, Tápémé (pronounced *Ta-bé-mé*) has yet to lead his clansmen in this act of commitment to the Lord. He and his people stand, as do many other Dani groups, close to the Kingdom, yet they hesitate.

Are the Danis saved when they burn their fetishes and charms? Does their break from former spirit appeasement and sorcery mean that they know the Lord? The only

*Nókogi, Dani chieftain, who led his people in burning their fetishes*

E. ULRICH







*Great crowds of the tribesmen gather daily for Christian instruction*

G. LARSON

answer I can give to these questions is that these people are saved only as we are saved—through faith in the Lord Jesus Christ. Their hunger for the Lord is great. I cannot say that everyone who burns his charms and fetishes is saved. It looks to me as though a nucleus from each group—and perhaps a rather substantial nucleus—has taken this step in simple faith and trust in Christ. Christ's blood has now become the blood that wards off the evil spirits. They no longer believe that the blood of pigs is able to blind these spirits. It is Jesus who has straightened out their hearts and given them a hope of being raised up to live with Him.

One of the greatest evidences of a real work of grace in the hearts of a good number of the Danis who have burned their fetishes is the fact that in the services many stand and pray audibly to the Lord. Another evidence is the fact that as soon as they burned their charms and fetishes they began to gather daily for services. Also they have refused to have anything to do with the eating of pork offered for the purpose of war settlement. This refusal to eat war-settlement pork was not our suggestion. We had considered it legitimate until we learned that the first Uhunduni Christians refused this pork because it is regarded as a repayment for human blood shed in battle.

Of course, these new converts from savage ways are weak. They

lack almost everything we consider as necessary aids to spiritual growth. The language has yet to be fully reduced to writing, and the translation of the Bible will take a long time after that. The four missionaries in the Ilaga and Sinak valleys are making every effort to supply the lack. At present the daily gospel services are partially filling the need for those who are close enough to attend.

Peace settlements are being concluded between the Dani tribesmen of the Ilaga and Sinak valleys. Bill Stieglitz and I plan to visit the Sinak Valley in order to choose a suitable place for an airstrip and missionary residence. Dani tribesmen in the Sinak Valley have already expressed their desire to follow the Lord, as have their Ilaga neighbors. Our prayer is that the fire which has been kindled in the Ilaga will spread to all other parts of the "area of a hundred valleys."

These tribesmen who once were regarded as bandits, warriors and high-handed traders have taken an initial step toward the Lord. They have turned away from their former trust in spirit appeasement and charm magic. On the part of many this step has been accompanied by zeal and enthusiasm. They have entered heartily into prayer, gospel chanting and study. Our request is that you pray that this mass movement—a "people's movement" which is certainly above and beyond the

control of the missionary, for a work of the Spirit it surely is—may grow more intense and glow on and on until every tribesman in the "area of a hundred valleys" has heard.

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## Build-up for Advance

By REV. GORDON LOPTON, Ecuador

The students of the Bible school in Guayaquil prayed all year long that God would call into His service and bring to the institute this year an increased number of young people. The faculty, other missionaries and friends at home joined in the same earnest supplication. God saw that all of us meant business—that this was no mere passing request but the cry of hearts brought low in utter dependence upon Him.

He answered gloriously. The twenty-three students in the day school represent almost double the enrollment of last year. More than half of the twelve students in the first-year class are young men. They come to us from seven different provinces, well representing Ecuador as a whole. Many have overcome tremendous odds to enroll this term.

All is of the Lord. Because of the change of the opening date of school this year we had no time to promote the Bible school in the churches. The Lord Himself brought the fifteen new students to us.

His blessing is also very evident in the night school. Twenty-three students from this great city of Guayaquil, two-thirds of them men, spend Tuesday and Thursday evenings studying God's Word.

A good beginning is only half the battle. Satan will spare no effort to bring about difficulties and trouble among the students, but we know that you faithful prayer warriors will uphold us without ceasing.



## Council Missionary Conference

A missionary conference will be held preceding the General Council (May 13-18) at the Kensington Alliance Church in Buffalo, N. Y. The meeting begins at 10:00 A. M. Monday, May 11.

Other special features include the women's missionary prayer fellowship luncheon and rally on Thursday, May 14, LCMA meeting Saturday at 3:45 P. M., a musical program by Nyack Missionary College on Saturday evening, and the missionary rally on Sunday afternoon, May 17, at 2:30 P. M.



### India-Marathi

Pray for the seven seniors in the men's Bible school at Nargaon and the eight seniors completing the regular three-year course at the women's Bible training school at Khamgaon, that they will leave school full of the Holy Ghost and blessing. . . . Pray for Miss J. E. Woehrer and Rev. J. L. Amstutz who have been ill with hepatitis. . . . The Bible schools will close in March, the boarding schools in April. Missionaries leaving on furlough will turn their work over to others. Pray that all these changes may be blessed by the Holy Spirit. . . . Pray for the adult literacy teams of women who will be going out from April through June to work among village women. This has proved an effective means of evangelism.

### Gabon

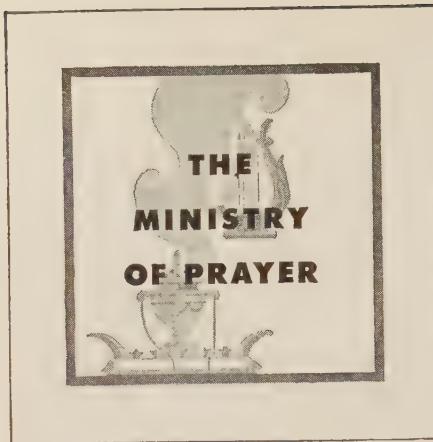
Pray for new workers so that those yet unreached among the Mitsogo people will be evangelized and taught. . . . Eight heathen men have made a pact to curse and poison a Mitsogo woman because of her testimony and her stand against the evils of her former life. Pray that God will not only protect her but also bring conviction and repentance to the men who are threatening her.

### Viet Nam

Praise God for the growing interest in Binh Dinh Province where a large number of people prayed this past year. The believers are asking for Bible school students to do itinerant preaching. The Mission hopes to appoint another missionary couple to this fruitful province in May. . . . Praise God that during Dr. H. L. Turner's visit to the village just north of Quang Tri sixty-five people were baptized. Another forty are ready for baptism. These new Christians are now being encouraged to build a chapel and a parsonage. It is hoped that a second-year Bible school student can be assigned to this work in April. . . . Although the missionaries continue to go to Song-Ve every Sunday, there is a seeming decline of interest as the Catholics are seeking to win the new believers. . . . The army chaplain stationed in central Viet Nam reports that a large number of officers show a real interest in the gospel. Pray that these men will be genuinely converted.

### Cambodia

God is blessing the work among the children and young people of Kampot. Several young people from Christian homes recently realized that they must receive the Lord Jesus personally. Their doing this has strengthened the group. Pray that they will continue to grow in the Lord as they meet weekly to study the Word. . . . A recent miracle of healing that raised up the small son of the pastor at Kampot has proved a great encouragement to the pastor and his wife to believe God for the supply of all their needs. The Christian group in Kampot is small and the support very meager. Pray



that God will continue to increase the faith of both the pastor and the people for all their needs.

### Laos

The Vientiane congregation is without a regular pastor. Although the leading elder is an able preacher, the believers are in need of revival. Pray that a deep and permanent work of grace may be done and that adequate provision may be made by the Lord for the needs of this group in the capital city where a strong witness should be going forth to the glory of God. . . . Plans are being laid to construct new Bible school dormitories in Xieng Khouang. Pray that sufficient funds will come in for the completion of this project.

### Thailand

Praise the Lord: the *Topical Textbook* is now nearly completed. A great need will be met with this book. At least four persons were won to the Lord during its preparation. Pray that it will be of help to many in their study and use of the Word. . . . The pastor of the Koke Sa-at Church in the Yasothon area has an adopted son who is destined to be a cripple due to muscular atrophy unless God miraculously intervenes. They ask that we lay hold of the Lord with them for this boy.

### Colombia

As the chairman and his wife traveled into the jungle, they visited the home of Christian Indians who had moved to that sector two years ago. There they found nine people ready for baptism. Another eleven persons professed faith in Christ during this visit. The area is difficult to reach and the missionary has so many demands upon his time and energies that these Indians can receive little attention from him. Pray for the work of the Holy Spirit among them. . . . Continue to pray for permits for the entrance of new missionaries into Colombia.

### Ecuador

Pray for Mrs. Oliver Harris, ill with hepatitis. . . . Continue to pray for the securing of a strategic location in Guayaquil for the Bible institute.

### Chile

Continue to pray that the ministry of Miss E. L. Boehnke in Punta Arenas will result in the salvation of the lost and also in her making valuable contacts that will prepare the way for Rev. and Mrs. R. L. Minnick who are returning from furlough to establish a new work in that area. . . . Praise God that the large new tent has attracted good crowds during the four tent campaigns that have already been conducted during the summer months. Several other meetings are scheduled.

### Arab Lands

On January 19 an early furlough in June was approved for Rev. and Mrs. W. O. Brooks because of Mrs. Brooks' health. The missionary work in Lebanon, Syria and Jordan had been put into the young but capable hands of Mr. M. E. Loptson. On January 22 Mr. Loptson was killed in a plane crash while en route to Jordan on Mission business. Mrs. Loptson returned to the States in February so that she could be with her family for the birth of their second child. Pray for the families and friends who have suffered a great personal loss, and pray for the Alliance churches in the Middle East that will be without any missionary's spiritual ministry or administrative help.

### Japan

Praise God that the required funds for Miss Ninomiya's passage to Brazil were received (Feb. 25). There was sacrificial giving by the Japanese Alliance churches to provide this. Pray now that her visa will be forthcoming; Brazil has not been cordial to Protestant workers. Miss Ninomiya will be self-supporting through a teaching position promised her in Brazil.

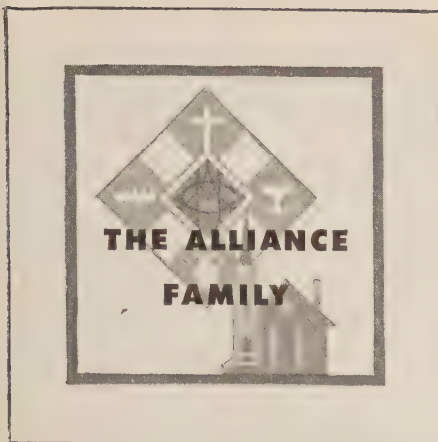
### Philippine Islands

Because of increased banditry due to drought and hard times, it is dangerous to travel on Jolo Island; however, a student worker is living on the island and is having a good ministry among soldiers and Moslems. Pray for the protection of this student and also of Rev. and Mrs. P. F. Gibbs. . . . The locusts are still very bad in Cotabato Province; in some places people are on the verge of starvation because of destroyed crops. Pray for deliverance from this plague.

### New Guinea-Wissel Lakes

During his first term on the field Rev. D. C. Gibbons suffered two serious attacks of hepatitis. The tests made during furlough indicate a serious liver condition. Mr. and Mrs. Gibbons, assured that New Guinea is God's place for them, request prayer that God will heal him and restore him to sufficient strength for them to return to the field at the end of their furlough this spring. . . . The Dogimani airstrip is completed and initial landings have been made safely. Pray for Mr. and Mrs. A. D. Cook as they begin work here.





CLIFFORD E. HARROD, Reporter

## To the Fields

Misses Elaine E. Battles, Florence E. Nichols and M. Grace Patterson sailed from New York March 5, returning to French West Africa.

Miss Battles is appointed to Mamou to assist in the home for missionaries' children for one year. Miss Nichols will resume her duties as teacher in the school there. Miss Patterson will proceed to Tokoro to teach in the Bible school.

Rev. and Mrs. D. I. Jeffrey and Rev. and Mrs. John Fitzstevens and children, David, Donna and Mark, sailed from New York March 6 for Viet Nam.

The Jeffreys are returning for their seventh term and the Fitzstevens for their second term.

Miss Charlotte P. Schon, R.N., left San Francisco by plane on March 12 for New Guinea. Miss Schon has served in our Tribes of Viet Nam field for almost two terms and is now going to the Ilaga Valley in the Wissel Lakes section of New Guinea.

## On Furlough

Rev. and Mrs. Howard Emary and daughter Carol Lynn arrived in New York from French West Africa on February 28.

Mrs. Ruth B. Ellenberger, Rev. and Mrs. Paul R. Ellenberger and sons, David and Keith, and Miss Miriam R. Cain arrived in New York March 4 from French West Africa.

Miss Ruth E. Blews arrived in New York by plane on March 7 from India.

## The New Generation

To Mr. and Mrs. Dennis Swanson, Seattle, Wash., a daughter, Sharon Lynn, on February 17.

## With the Lord

Mrs. Fannie Baumgartner Chapman, retired missionary, went to be with the Lord on February 14 in Pomona, Calif. Though she suffered much during the last two years, she continued active ministry in the Alliance church in Pomona. She was seventy-six years of age.

Mrs. Chapman was born near Pandora, Ohio, and from her early youth



Mrs. Chapman

felt God's call upon her for missionary service. Later she was saved and prepared herself for service at the Fort Wayne Bible Institute, Fort Wayne, Ind. After graduating in 1907 she served for eight years in the Hebrew Mission in Chicago, supported by the Missionary Church Association, of which she was a member. She received a fresh call to China and, despite the obstacles of age and finances, left for that land in December, 1919. After working with several other groups she was associated with The Christian and Missionary Alliance in the Kweichow-Szechuan Mission.

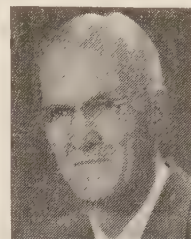
Her ministry in China included women's and children's work, street chapel meetings, teaching in short term Bible schools, and itinerating. In 1943 she was married to Rev. William Carlaw Chapman, who had long served in China. They returned to this country in 1948.

After Mr. Chapman's death in 1954, Mrs. Chapman felt a fresh call to service in Pomona, where she was living, and was both an inspiration and example to the church. She taught in the Protestant Sunday school at Pacific State Hospital and won many to the Lord. Writing of her service there, hospital officials said: "It was through her kindness and generosity that many of our patients felt loved and wanted. We will all miss her very much." In addition to this ministry she taught child evangelism classes in the Mexican Nazarene Church, as well as several other children's groups. Through prayer and faithful visitation she established a class of more than a dozen Junior girls at the Pomona Alliance church.

Funeral services were held in the First Mennonite Church, with Rev. W. G. Slayton, Alliance pastor, in charge and bringing the message. Rev.

Paul Goering, Mennonite pastor, assisted. Mrs. A. J. Hansen, former China missionary, and Rev. Roy Ramseyer, district superintendent for the Missionary Church Association, paid tribute to Mrs. Chapman's Christian life and service. She is survived by two sisters, Mrs. I. H. Habegger and Mrs. D. S. Dettweiler, and a brother, John Baumgartner, all of Upland.

Rev. I. E. Harding, retired Alliance minister, of Garrison, Minn., was called to be with the Lord on February 19.



Rev. and Mrs. D. I. Jeffrey  
Viet Nam



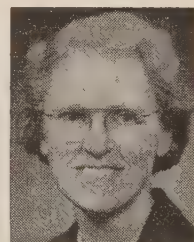
F. E. Nichols  
Guinea, Africa



Elaine E. Battles  
Guinea, Africa



Charlotte P. Schon  
New Guinea



Grace Patterson  
Guinea, Africa

Rev. and Mrs. John Fitzstevens and family, Viet Nam





He had been in ill health for some time. Earlier in the month he suffered a stroke.

Mr. Harding was born in Cerro Gordo County, Ia., May 1, 1886. He began his ministry in 1926, serving several pastorates in Minnesota. He also labored ten years as a missionary to the Chippewa Indians at Bena, Minn., where he was instrumental in starting the mission. He was ordained to the ministry in 1931.

After retirement in 1945 the Hardings made their home near Garrison, Minn., where they worked in the Alliance church. Besides serving as teacher in the Bible class there, Mr. Harding was substitute speaker in many churches.

The funeral was held February 21 in Garrison, with Rev. Palmer Zerbe officiating, assisted by Rev. Peter Waller and Rev. Clinton Johnson. Besides his wife, Hannah, Mr. Harding is survived by two daughters, Mrs. J. S. Rahn and Mrs. Paul Johnson, and a son, Harold.

#### Enters Evangelistic Field

Rev. Norman McGarvey is now engaged in evangelistic ministry and is available for meetings. He may be contacted at 135 N. 7th St., Indiana, Pa.

#### Pastoral Changes

Rev. Paul K. Currie, Neighborhood Church, San Jose, Calif.

David Foley, Chico, Calif.

Rev. F. L. Fradenburgh, Bend, Ore.

Rev. A. W. Gay, Lapel, Ind.

Harold Irish, Calvary Church, Milford, Conn.

Rev. C. R. Hutchinson, Beverly Park Community Church, Everett, Wash.

Rev. L. L. Meltzer, Evangelist, South Pacific District.

Rev. Conrad Mickelson, Wardensville, W. Va.

Rev. Joseph B. Morris, Latrobe, Pa.

Rev. R. G. Simpson, Moose Jaw, Canada.

Rev. R. M. Siple, Hamilton, Ala.

Rev. Telfrid Swanson, Cass Lake, Minn.

Rev. Robert C. Wilder, Osceola, Pa.

Charles Abbott, Taft, Fla.

Charles Hallock, McHenry, Ill.

Richard Latham, Wichita, Kan.

Rev. A. D. Lester, Winter Haven, Fla.

Roy Price, Valley Neighborhood Church, San Jose, Calif.

Ronald White, Assistant, Ensley Alliance Church, Pensacola, Fla.

Rev. Jack Wagoner, Tyler, Minn.

Rev. J. F. Conner, Billings, Mont.

Rev. H. E. Tropsf, Retiral.

Rev. Edgar Lorimer, Sudbury, Ont., Canada.

Rev. Gordon Skitch, Kitchener-Waterloo, Ont., Canada.

Rev. C. B. Pitroff, Uniontown, Pa.

Stanley W. Goble, Kenmore, N. Y.

Rev. John Eumurian, ordained January 30.

#### New Church Dedicated in Connecticut

The Berean Church, formerly located in Bridgeport, Conn., dedicated their new building at 1460 Huntington Turnpike, Trumbull, Conn., on February 15 in an afternoon service attended by over five hundred persons. The church was founded in 1890 by Samuel R. Wilmot, a businessman who held the same convictions as Dr. A. B. Simpson, whom he heard at Old Orchard, Me., and who wanted to provide a place for like-minded Christian people to worship. Other pastors who served the church were Rev. F. L. Chappell, Rev. L. A. Harriman, Rev. T. H. Robertson, Rev. J. E. Jaderquist, Rev. Robert Steinhoff, Rev. Lewis J. Long, Rev. R. G. Simpson and the present pastor, Rev. R. G. Moore, who came to the church in 1944.

The original chapel was added to several times until there was no longer any room to expand. In 1954 the present property was purchased and in June, 1958, work began on the new church.

Rev. H. E. Nelson, Home Secretary, was the speaker at the dedication service and Rev. E. J. Bailey, District Superintendent, offered the dedicatory prayer. Several other pastors also had part in the service. The church is rejoicing in what God has done for them in providing their new building and property and they are earnestly praying that God will bless their ministry to the people of the surrounding area. Several have gone out from this church into full-time ministry for the Lord.

Berean Church, Trumbull, Conn.



#### The Case of the Missing Line

Among the mysteries connected with publishing a magazine one of the most baffling is, "How *did* that mistake occur when the proofs were read so carefully?"

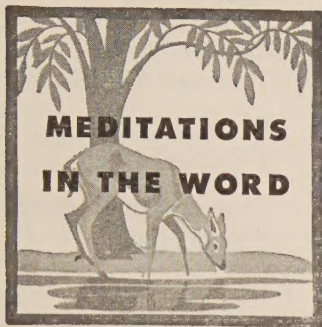
At times an error appears in the second proofreading that was not present at the first, and we discover that in correcting the first error a second was made. If several lines of type are involved it is possible to transpose them in the column of type, but this usually is obvious when the lines are checked.

In a recent issue (Feb. 11) a line of type was dropped entirely, and because the lines preceding and following were not affected the error was not discovered except by the persons concerned.

We are especially sorry about this mistake since it involved the report of THE ALLIANCE WITNESS Campaign. In the 1958 Campaign the Alliance Church of Hanna, Alta., secured thirty-nine subscriptions to the magazine—an increase of 62 per cent over 1957—and certainly deserved mention. When the omission was called to our attention we discovered that in our last proofs the church was properly listed. However, a correction had to be made in the line above, and apparently at that time two lines of type were removed and only one replaced.

We offer our apologies to Rev. John Klassen and his congregation, and congratulate them on their fine accomplishment. We trust it will be emulated by many other churches this year.





Edited by EDITH M. BEYERLE

## Sunday

MARK 16:1-10 (verse 6).

*There is a song of Easter that comes to  
you and me,  
To tell the wondrous story  
Of how the Lord of glory  
Hath broken down the gates of death,  
and set the captives free.  
And faith accepts the token,  
A body bruised and broken  
That bore the sins of all the world, alone  
on Calvary's tree.*

—B. SKAGEN.

## Monday

EXODUS 15:22-27 (verses 25b, 26).

The place of this promise is most marked. . . . It comes immediately after the passage of the Red Sea. And we know that this event was distinctly typical of our redemption. . . . God meets us at the very threshold of our pilgrimage with the covenant of healing, declaring that, as we walk in holy and loving obedience we shall be kept from sickness, which belongs to the old life of bondage we have left behind us forever. Sickness belongs to the Egyptians, not to the people of God. And only as we return spiritually to Egypt, do we return to its malarial and perils.

—A. B. SIMPSON.

## Tuesday

1 SAMUEL 15:12-26 (verse 22).

In the Old Testament the men and women God used and blessed were people who obeyed God instantly regardless of the price of obedience or the circumstances under which they lived. The price of real obedience to God has always been high so far as the standards of the world go. . . . But when God gives a big order, you can put it down for sure that He will lead us and that He is able to fill that order; and those who will obey He will lead on into greater things in His kingdom.—EXCHANGE.

## Wednesday

PSALM 8 (verse 3).

Every object in nature is impressed with God's footsteps, and every day repeats the wonders of creation. There is not an object, be it pebble or pearl, weed or rose, the flower-spangled sward beneath or the star-spangled sky above, not a worm

or an angel, a drop of water or a boundless ocean, in which intelligence may not discern and piety adore the providence of Him who took our nature that He might save our souls.—THOMAS GUTHRIE.

## Thursday

2 CORINTHIANS 4:8-18 (verses 17, 18).

My life is bitter unto me, and I fear the Lord to be my contrair party. It is (as I now know by experience) hard to keep sight of God in a storm, especially when He hides Himself, for the trial of His children. . . . I would weary to begin again to be a Christian, so bitter is it to drink of the cup that Christ drank of, if I knew not that there is no poison in it.—SAMUEL RUTHERFORD.

## Friday

JOB 20:22-29 (verse 26a).

Although Zophar was mistakenly accusing Job of hypocrisy and recounting all the God-ordered calamities that would overtake such a person, he uttered a deep truth when he said, "All darkness shall be hid in his secret places." The reason is obvious: a person who is conscious of hypocrisy, and content to retain such a character, is devoid of God of whom it is written, "God is light, and in him is no darkness at all." The life of "Light" within a human personality will make him hate hypocrisy.—PAMELL.

## Saturday

ISAIAH 65:17-25 (verse 24).

When a man prays for material comforts his request precedes his possession. But when he prays for spiritual comforts his possession precedes his request. There is a thirst which is really created by its partial gratification. When you cry for physical water it is because you are in want of water. But when you cry for the water of life it is because you have already tasted of the fountain; God has answered you before you call. The thirst for earthly water comes from parched lips; thirst for God comes from lips already moistened.—GEORGE MATHESON.

## Sunday

1 THESSALONIANS 2:1-7 (verse 7).

We cannot win souls without love. A harsh theology will not bring them to Christ. Alfred Tennyson says that he had an old Calvinistic aunt that used to say every time she met him, "Alfred, whenever I see you I am led to think of that verse, 'Depart . . . , ye cursed, into everlasting fire, prepared for the devil and his angels.'" It is a wonder that under such circumstances the poet ever had as much religion and love as he attained.—A. B. SIMPSON.

## Monday

1 PETER 1:1-9 (verse 7).

Be never troubled . . . at the loss of the sensible presence of God. But, above all, beware seeking to retain Him by a multitude of argumentative and reflective acts. Be satisfied during the day and while about the details of your daily

duties with a general and interior view of God, so that if asked at any moment whither your heart is tending you may answer with truth that it is toward God, though the attention of your mind may be engrossed by something else.—FÉNELON.

## Tuesday

ACTS 5:1-11 (verse 4).

It is a trick with little children, in a spasm of generosity, to give to those whom they love some dear possession, and to take it back again; or at least to use it without reference to the ownership they had conferred. And it is thus that too many Christians act towards Christ. They ask Him to consider all their possessions as His; but within an hour they are spending them as if they were as much their own as ever.—F. B. MEYER.

## Wednesday

REVELATION 22:1-12 (verse 12).

*In the glow of early morning,  
In the solemn hush of night;  
Down from heaven's open portals,  
Steals a messenger of light,  
Whispering sweetly to my spirit,  
While the hosts of heaven sing:  
This the wondrous thrilling story:  
Christ is coming—Christ my King.*

—W. MACOMBER.

## Thursday

PROVERBS 22:1-11 (verse 6).

I have not been able to find a single and useful institution which has not been founded by either an intensely religious man or by the son of a praying father or a praying mother. I have made this statement before the chambers of commerce of all the largest cities of the country, and have asked them to bring forward a case that is an exception to this rule. Thus far, I have not heard of a single one.—ROGER BABSON.

## Friday

JEREMIAH 34:8-17 (verses 10, 11).

How frail is the flesh of all mankind—even that of the children of God! How vacillating is its love! How fluctuating is its obedience! Without any cause on the part of God for their so doing His children make a promise one day only to revoke it the next; they claim obedience one hour only to disclaim it the next. If God were made after the same pattern where would anyone be! Oh, the grace, the "marvellous grace of our loving Lord."—PAMELL.

## Saturday

ROMANS 6:1-13 (verse 13).

We can never do God's will as He wants it done, unless our hearts are right with Him and wholly His. There must be no inner reservations, no excuses, no part-time loyalty. We must obey Him in faith at all costs. He says, "If any man draw back, my soul shall have no pleasure in him." . . . How does a man become a waste product? Is it because of one passionate sin that hurls him into the horrible pit? That is not the cause of his drifting away from God. It is because his will is in conflict with God's plan.—EXCHANGE.

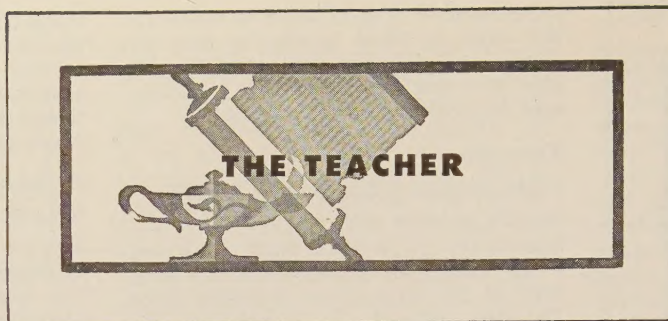


March 29, 1959

LESSON TEXT—  
Luke 24:33-49

GOLDEN TEXT—  
Acts 2:32

DEVOTIONAL READING—  
1 Corinthians 15:1-11



By Harold J. Sutton

April 5, 1959

LESSON TEXT—  
1 Samuel 7:5-16

GOLDEN TEXT—  
1 Samuel 12:23

DEVOTIONAL READING—  
1 Samuel 12:1-5

## Jesus Christ Lives

The key to the passage is found in the opened grave (v. 2), the opened eyes (v. 31), the opened Scriptures (v. 32), and the opened understanding (v. 45). The order is proper and should not be violated.

The room in Jerusalem (v. 33) was the scene of the last Passover, the first Communion and the pre-Pentecost prayer meeting. Never has a room contained so much of God. Inside was the mystical, outside the practical. On one side the curse, on the other the cure. Without was the world with its problems; within, the Redeemer with the solution.

### I. THE PERSON (Luke 24:44-46).

The Old Testament bears a threefold witness to Christ: Moses (history), prophets (prophecy), psalms (experience).

1. *Redemptive* (v. 46). By the word "suffer" is included all that was involved in redemptive purchase.

2. *Resurrected* (v. 46). Here was a fourfold necessity: (a) To God: it was the divine sanction to the character, conduct and claims of Christ. (b) To Christ: only a living Redeemer could present and dispense the merits of His sacrifice. (c) To the world: without the resurrection there could be no life to impart to the returning sinner. (d) To the Church: apart from this the Church would have no living Head.

### II. THE PROVISION (Luke 24:47).

1. *"Repentance."* It was "a godly sorrow for sin and a consequent turning therefrom to God." Repentance accepts God's appraisal of sin and the sinner. It includes conviction and sorrow for sin, confession and abandonment of sin, restitution, turning to God, faith in Christ.

2. *"Remission."* Sin's guilt is canceled, its penalty abrogated and its power broken. Thus comes release and relief from sin's burden. This remission is evangelical in nature, accomplished by preaching and universal in scope.

### III. THE PROMISE (Luke 24:49).

1. *Promise.* Here is a specific promise to a specific group for a specific purpose: the Pentecostal presentation of the Spirit's indwelling fullness for life.

2. *Consecration.* "Tarry ye." Here is a short, sharp phrase revealing a renunciation that adopts a hands-off policy and places every ransomed power at the immediate disposal of Christ. It is a total consecration.

3. *Continuation.* The Spirit's coming is a continued manifestation of the Saviour's presence, power and passion.

(a) *Presence.* (See John 12:26.) The communal "oneness" of "where" and "there" makes possible a sympathetic "oneness of spirit and service." In objectives and interests Christ and the believer are one. (b) *Power.* Only thus are we able to live out the divine will. This power is promised for one supreme purpose; *the doing of God's will as related to the believer's life.* (c) *Passion.* Passion to reach the lost of men makes life a sacrifice on the altar of redemptive effort. Thus we "win for the Lamb the reward of His suffering."

"Ye are witnesses of these things" (v. 48). Here the mystical becomes the experimental and the experimental becomes the evangel. The witness must have firsthand experience. The testimony must be specific. The character must parallel creed.

## Samuel as Judge

This quarter presents a unit of Old Testament history: The era of Samuel, the reigns of Saul, David and Solomon, and the divided kingdom, with the moral and religious developments in all. After twenty years of defeat, the Philistine yoke and the ministry of Samuel began to bear fruit in Israel. God always finds ways and means.

### I. RUIN (1 Sam. 7:2).

National revival began with a consciousness of need. The divine glory had departed, the nation was oppressed and moral darkness shadowed the land. Self-satisfaction never promotes revival. It is divinely-induced discontent that prophesies better things. Sense the decline and you are on the way to recovery.

### II. REVIVAL (1 Sam. 7:3).

1. *Recognition of self.* The need of "return" (v. 3) is pointed up by the "we have sinned" (v. 6). Repentance is the human side of lessening the moral distance between God and us.

2. *Renunciation of sin.* The poured-out water and fast (v. 6) reveal concern and contrition. "Samuel judged." Wrongs were righted and adjustments made.

3. *Restoration of soul.* "He will deliver you." Omnipotence is packed into this guarantee of God.

### III. REVOLT (1 Sam. 7:7).

The minor consideration of twenty years became a major concern. Satan never gives up without a struggle. When our stand is firm the adversary is fierce. Let us beware of the enemy's tactics.

### IV. REQUEST (1 Sam. 7:8).

Here was mistrust of self and trust in God. When we wholly follow the Lord self-reliance is out.

### V. RELEASE (1 Sam. 7:9).

The confession of sin (v. 6) is one thing; the consecration of self (v. 9) is another. That the application in this setting is collective does not alter the truth. Samuel's prayer and God's answer follow the burnt offering of conscious and complete consecration. The prophet's first prayer sought the nation's *conversion*. His second prayer followed the burnt offering of *consecration* and supplication for the nation's *conquest* of its enemies. We believe *conversion* is one thing and *conquest* is another, and that between the two stands the requirement for the whole burnt offering of complete dedication.

### VI. REPULSE (1 Sam. 7:10).

Consecration brought conquest! Entire devotement to God spelled utter defeat of the enemy. The victory was God's. The Philistines were "smitten *before* Israel," not *by* them. Mizpeh, the scene of Israel's former defeat, became the scene of triumph.

### VII. RECOGNITION (1 Sam. 7:12).

God was honored as the true source of Israel's victory. "Hitherto" is a midway word, looking both forward and backward. It was a way of saying "up until now." The God of the past is to be the God of the future and all will be well.



## ELOQUENT EMPTINESS

(Continued from page 4)

Spirit, He said: "He shall glorify me: for he shall receive of mine, and shall shew it unto you." Again, in the presence of death He comforted Martha, saying, "I am the resurrection, and the life."

In these remarks we have both sides of the same coin. He is not only the resurrection, He is the life. The work of the Holy Spirit is to take that *life* and make it a reality to and through our total personalities. The power which was manifested by bringing the body of our Lord from the dead and leaving the place of death empty is the same identical power which manifests that life through the believer, leaving the old area of death empty.

This is the basis of authority for every major doctrine of the Christian Church, and by the same token every cult and heresy will suffocate if forced into the narrow walls of that tomb and analyzed in the light of what *"he hath said."*

Amazing things happen in the solemn quietness of that open tomb. The prophecies are understandable there, the sinner finds glorious release there, the believer finds fullness

and victory there, the church comes into her own there, both in relation to her order and her work.

It was in the light and power of that resurrection that the church received her first definite orders, and it is important to note that those orders have never been changed. "Go ye into all the world, and preach the gospel to every creature." The order is a staggering one but the provision for fulfillment is more than sufficient: "*Lo, I am with you always, even unto the end of the world.*"

Every missionary who faces impossible odds needs to come away and look for a season at the place where the *Lord lay* and remember it is empty *as He said*. Every pastor who faces apathy and death in the church needs to stand in the quietness of that empty tomb and recall the fact that the Victor over death said: "I am the resurrection, *and the life.*"

The faltering believer may find new light and a way of escape if he will study Paul's letter to the Philippians carefully and remember that the resurrection he refers to in chapter 3, verse 10, was not the final bodily resurrection, but rather a resurrection from the dead in his

present earthly experience. Dr. A. B. Simpson and leaders of various evangelical groups have held that this is the only true basis for the doctrine of divine healing for the physical man, that divine healing is divine health, divine life manifested in the bodies of those who sincerely trust the resurrected One for resurrection life.

This naturally introduces the truth of the resurrection of the dead. Even those who do not accept the doctrine of divine health rejoice together in the absolute assurance of a personal resurrection. The Christ who said He would rise again the third day also said, "Because I live, ye shall live also."

It is the part of wisdom to avoid the theories and confusion being propagated by "half believers" concerning the "symbol" or the "spirit" of the resurrection and get to the heart of the matter. Let us insist upon a view of the place where the Lord lay, and the actual impartation of the resurrected life.

It is not sufficient to know what the church teaches. We must experience what the Holy Spirit accomplishes by taking the things of Christ and making them a reality to us.

## Missionary Treasury

January, 1959

General Fund ..... \$333,498.74  
Missionary Specials ..... 45,710.60

A year ago, January, 1958, the Society received what was up to that time a record level of giving in one month, \$374,000. The income for January this year (\$333,498.74), although \$24,000 higher than our Budget, is 11 per cent (\$41,000) less than our income for the same period a year ago.

Let us trust the Lord together that there will be a sufficient income this year to carry our advanced program with the needed 6.5 per cent increase above that which we received in 1958.

Gifts for the month of January are covered by our Receipt Nos. 1-1711 and 1-143. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

*Bernard S. King*  
Treasurer.

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|---------------|-----|---------------|-----|-----------------|-----|-----------------|--------|
| Up to \$1.00  | 15c | \$4.01-\$6.00 | 45c | \$10.01-\$12.00 | 75c | \$16.01-\$20.00 | \$1.00 |
| \$1.01-\$2.00 | 20c | \$6.01-\$8.00 | 55c | \$12.01-\$14.00 | 80c | \$20.01-\$75.00 | add 5% |

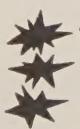


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## Prescription for Victory

INTO what an atmosphere of gloom Jesus projected His command, "Go ye into all the world, and preach the gospel" (Mark 16:15).

Dejection and disillusionment weighed upon the disciples. This was not the psychological moment for such an awesome order. There had not been the proper build-up to condition their thinking. How could their shattered hopes be revived all at once? They needed first the gentle healing of a clinic for sickly faith.

*Did Jesus sympathize with these despondent men? Did He tell them they were not to be blamed for finding the test so hard? He did nothing of the sort. "He . . . upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen" (Mark 16:14). Then on the heels of this stern reprimand He promptly commissioned them for the most audacious undertaking ever entrusted to humans.*

Years of experience have made the Church wiser than her Lord. The command to "go . . . into all the world" is conditioned upon other things. Now we are told a strengthening of the home base must precede any great emphasis upon missions. When the gospel has gained acceptance near at hand, then the Church will be strengthened sufficiently to engage in the glorious but stupendous task of preaching it abroad. No one denies the importance of missions; it is a question of timing and preparation.

Disciples of today are persuaded to support a variety of expensive ministries all dedicated to forwarding missions. There is no denying the logic of the appeals made for this purpose. Like a great kite, missionary endeavor in recent years has been carried high on the breezes of popular esteem. But this rush to share in the approved task by tying added weights to the tail "for proper balance" may prove too much.

*Christ's prescription for victory had little resemblance to modern schemes. His personal triumph over death and the grave was enough, as Peter wrote, to beget them again into a lively hope.*

*Is the Church despondent? Let her hear and obey the command of the risen Christ.*

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